

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

MR. NETTLETON'S LETTER.

(Concluded from page 459.)

The friends of brother Finney are afraid to interfere to correct any thing, lest they should do mischief or be denounced as enemies of revivals. "Brother Nettleton, do come into this region and help us; for many things are becoming current among us which I cannot approve. And I can do nothing to correct them, but I am immediately ashamed out of it, by being denounced as an enemy to revivals."—Thus my ministerial brethren from the West, whose views accord with my own, have been calling to me, in their letters during the summer past. "There is religion in it, and I dare not touch it. I see the evil and tremble at the consequences; but what can I do?" This is the language of many of his warmest friends. And so the bad must all be defended with the good. This sentiment adopted will certainly ruin revivals. It is the language of a novice: It is just as the devil would have it. If the friends of revivals dare not correct their own faults, who will do it for them? I know no such policy. I would no more dare defend in the gross, than condemn in the gross. And those who adopt the former practice, will soon be compelled by prevailing corruptions to take along with it the latter. The character of revivals is to be sustained on the same principles as that of churches or individual Christians. *If we would judge ourselves, we should not be judged.* It is not by covering, but by confessing and forsaking, that pure revivals are to prosper. In this manner their character has long been sustained. Things have not been left to run to such lengths in our day. A strong hand has been laid on young converts, old professors, and especially on zealous young ministers, as many of them now living can testify. I have been afraid to kindle fires where there was not some spiritual watchman near to guard and watch against wildness, for which I might become responsible. Some students in divinity have caught and carried the flame into neighboring towns and villages, and no doubt have been the means of the salvation of some souls. But I am sorry to say, that some of them have run before me into the most populous places, and have carried their measures so far, and have become so dictatorial and assuming, that in the opinion of the most judicious and influential ministers of my acquaintance, they have done far more mischief than good. They have pleaded my example for many measures, which, as to time and circumstances, I utterly condemn. Some of the

means which I have never dared to employ except in the most interesting crisis of a powerful revival, they have caricatured in such a manner, and raised such prejudices against myself among strangers, that they have caused me much trouble. My plans have been laid to visit many towns and cities, and have been wholly defeated by these students in divinity thus running before me. I have been much grieved, and exceedingly perplexed on this subject. They assume an authority, unwittingly I allow, and adopt measures, which no ordained minister could do, without ruining his usefulness. Evils arising hence have uniformly been arrested in their progress, by my taking the part of settled Pastors among their flocks: at a great expense of feeling on the part of my young friends, no doubt; the cause of revivals evidently required it. (E.)

I have been anxiously looking and waiting all summer long, for such men as yourself and Mr. Lansing, and others most intimately acquainted with Brother Finney, to take hold, with a kind severity and restore order; but in vain. It is not expected that a powerful revival can exist among imperfect beings without more or less irregularity and opposition. But it is expected that these things will generally subside, and leave the churches in a more peaceful happy, and flourishing state than ever. This has uniformly been the case, where revivals have prevailed. But irregularities are prevailing so fast, and assuming such a character in our churches, as infinitely to overbalance the good that is left. These evils sooner or later, must be corrected. Somebody must speak, or silence will prove our ruin. Fire is an excellent thing in its place; and I am not afraid to see it blaze among briars and thorns. But when I see it kindling where it will ruin fences and gardens, and houses, and burn up my friends, I cannot be silent.

Had the evil been checked in the commencement, it would have been an act of kindness to

(E.) There is a large class of ignorant well meaning people, who in a revival become officious, and sometimes exceedingly troublesome to settled Pastors. And no evangelist can shake them off without offending them. And if he does not shake them off, he will shake off ministers for a while—and then they will shake him off. These things were named, not as ground of complaint, but only as a clue to correct greater evils, such as owe their origin entirely to a desperate attempt to introduce the new measures. Some ministers at the West, however, instead of taking of the hint to correct, have taken it only as a cover to their own incorrigible offspring, inasmuch that ours too are running to them for protection. It is certainly a good riddance to us.

Brother Finney, and great gain to the cause of revivals. He would have found ministers every where bidding him welcome. His help is every where greatly needed. For a settled Pastor the entire confidence of other ministers would not be so important. But whoever undertakes to promote revivals by running through the world, in this age of revivals, must have the entire confidence of settled ministers generally. Otherwise he will unsettle ministers, and desolate churches, wherever he goes. Without their hearty co-operation, he will certainly labor at great disadvantage: as if a mariner steering his ship in a storm at sea, in his zeal should quit the helm and ply his strength at the mast.

The practice of praying for people by name, in the closet, and the social circle, has no doubt had a beneficial effect. But as it now exists in many places, it has become in the eye of the Christian community at large, an engine of public slander in its worst form. I should not dare in this solemn manner to arraign a fellow sinner before a public assembly without his own particular request, unless my expressions were of the most conciliatory kind. And no Christian minister whatever his character may be, can adopt the practice without awakening the indignation of the world at large, and of Christians generally against him. Much less can it be done by any body, and every body, who takes it into his head positively to decide the question, and to tell God and the world, that such and such persons are unconverted. I do not believe, whatever may be the effect upon the individual thus named, that God will regard such a prayer in any other light than as that of a proud, self-righteous Pharisee.

There is another interesting topic that lies near my heart; but the time would fail me to express my views and feelings on the subject. That holy humble, meek, modest, retiring Form, sometimes, called the Spirit of Prayer, and which I have ever regarded as the unfailing precursor of a revival of religion, has been dragged from her closet, and so rudely handled by some of her best friends, that she has not only lost all her wonted loveliness, but is now stalking the streets in some places stark mad.

Some, in their zeal on the subject of the *prayer of faith*, are tormenting others with their peculiar sentiments, which, if correct, every body sees must equally condemn themselves; thus rendering themselves and their sentiments perfectly ridiculous.

I have given you but an imperfect sketch of my own and the views of our brethren abroad on this subject; but I assure you as a whole it is not overdrawn. How to correct these growing evils I cannot tell. Our brethren, far and near, some of Brother Finney's best friends at the West not excepted, by letter and otherwise, have long been urging me to lay the subject fully before him. The evils which have existed abroad have certainly been very much concealed from him and his friends. It is certainly right that he should know something of the evils which have run from under him, and the feelings of the friends of Zion at large. I have nothing to say to him in the style of crimination or controversy. I have been too long on the field of battle to be frightened about little things, or to make a man an offender for a word. For Zion's sake, I wish to save brother Finney

from a course which I am confident will greatly retard his usefulness before he knows it. It is no reflection on his talents or piety, that in his zeal to save souls, he should adopt every measure which promises present success, regardless of consequences, nor, after a fair experiment in so noble a cause, to say, I have pushed some things beyond what they will bear. The most useful lessons are learned by experience.

I wish I had health and strength to show Brother Finney my whole heart on this subject. I have long been wishing to correct some of his peculiarities, that I might invite him into my own field and introduce him to my friends. Aside from feeble health, one consideration only has prevented me from making the attempt. Some of his particular friends are urging him on to the very things which I wish him to drop. I fear that their flattering representations will overrule all that I can say.— And having dropped these peculiarities, his labors for a while might be less successful: and then he would resort again to the same experiment. But I can inform him, that the same measures which he has adopted, have been vigorously and obstinately pursued in New-England, against the repeated advice of settled Pastors, and that too, by one of the most powerful and successful ministers that I have ever known, until, confident of his own strength, he quit them all, with this expression, "We will see who will answer by fire,"—a most unhappy expression as he afterwards told me with tears. The result was, he lost his usefulness in our denomination. Some of his spiritual children, now excellent men in the ministry, have never dared to adopt his measures, but have uniformly opposed them. Others, some ministers and laymen, who followed him, became disorganizers; and the leader himself turned Baptist, and soon after died.

There is another method of conducting revivals, which may avoid these difficulties. Settled Pastors occupy nearly the whole field of operation. They have, and ought to have, the entire management in their own congregation. Each one has a right to pursue his own measures, within his own limits: and no itinerant has any business to interfere or dictate. It will ever be regarded as intermeddling in other men's matters. If they do not choose to invite me into their field, my business is meekly and silently to retire. And I have no right to complain. But many young men are continually violating the rules of ministerial order and Christian propriety in these respects. Impatient to see the temple rise, they are now doing that, which, it appears to me, will tend ultimately more than any thing else, to defeat the end which they wish to accomplish. They are now pulling down in many places the very things which I have been helping ministers to build up; and for which I have often received their warmest thanks. It is a sentiment which I have had frequent occasion to repeat to my young brethren in the ministry,— "Better forego the prospect of much present good, in your own opinion, than to lose the confidence of settled ministers without which no man can be long and extensively useful."

There is certainly another, and a lawful point of attack on the kingdom of darkness, which, when you have taken, and it is seen, possesses wonderful advantages. It will give no offence to the church of God. It will be sure to rally around

you every faithful soldier of the cross. Though it may seem too slow and silent in its operation, yet being the lawful method of conducting this warfare, it will secure the confidence of ministers and Christians, the consciences of the wicked, and a crown of glory.

And now brother, I have ventured to lay before you the subject of my prayers and tears, and I may add, the subject which brought me back to a region which I never expected to visit again. If you discover any thing in this communication unchristian or unkind, you will pardon it. If, in your opinion, it can do no mischief, or will do any possible good, you are at full liberty to show it to Brother Finney, or any of the friends of Zion whom it may concern. We will lay the subject at the feet of our Divine Master, and there will we leave it.

Yours, in the best of bonds,
ASAHEL NETTLETON.

New-York, December 6, 1827. The above letter was written sometime last December, immediately after a second interview with Mr. Finney. From personal conversation with himself, but more particularly with his friends, I learned that they had adopted and defended measures which I have ever remarked as exceedingly calamitous to the cause of revivals.

This letter was written originally as an expression of my own and the views of my brethren generally on this subject, without intending to send it to any one. As my opinion was repeatedly solicited on this subject by the friends of Mr. F. I thought it best to give it in writing. Accordingly this letter was read at different times to not less than twenty ministers, and to some who had adopted the measures in question. In this silent manner I labored for a number of weeks, hoping to persuade the latter to drop them. But to my surprise, I found that my own name was continually employed to give them sanction. Nor was it in my power to prevent this perversion, without publishing my views to the world.

It was concluded that the subject of these new measures unless they were speedily corrected, must sooner or later come before the Christian public. And as all the ministers who had kindly attempted to interfere to correct them, as ruinous to revivals, had so long and so often had their motives impeached and misrepresented, and been denounced as cold and stupid and dead, that they had now ceased to do it; it was also concluded that by this time, our Western brethren might possibly be ignorant of the views and feelings of the Christian community on this subject. Their long silence might be misconstrued into an acquiescence in those measures. It was well known, however, that New-England as a body, and also the Presbyterian Church as a body, as well as the friends of revivals in general, would not defend the measures in question, nor be responsible for any of the evils which they would certainly occasion.

As preparatory to publishing, and to cut off occasion for after complaints, it was thought best that I should delay no longer sending a communication to some one or more of our brethren in the Oneida Presbytery. The above "document" is one, and only a small part of what I have written to the members of that body. What I have done in laying the subject before them, was not

done without the knowledge and approbation of the Watchmen of Israel—the long—the tried—the acknowledged friends of Zion.

The question has often been asked, "Why did not Mr. N. tell Mr. F. his views before he published them to the world." I have done it in as gentle a manner on paper as I knew how to do it. And I leave to all the friends of Zion whether I could have chosen a better method.

The report is in extensive circulation that "Mr. F. had long been wishing to see Mr. N. and that he was willing to sit at his feet and learn."—This honor, of which I am unworthy, I would have gladly declined, had it been in my power. If however, his "wishing to sit at my feet and learn," was not an after devise to justify himself in correcting nothing, he will not say that I have not taken some care and pains to instruct him. One lesson which was given him is the above letter, which, having been sent to Utica, was duly received, and laid before him and a number of his friends. The pupil who should tell "how willing he was to learn," and complain to his neighbors that his teacher would not instruct him, would excite little sympathy with the public, if it were known that he was at the same time carrying his lesson in his pocket.

After consultation, some advised to conceal it. But this could not be done. And now in January, for the first time, Mr. F. preached his Sermon in Utica from these words, "How can two walk together except they be agreed?"

It was afterwards preached in Troy. Some who have talked and written so knowingly on the Sermon, as though Troy were its birth-place, need to be informed that they have travelled out of the "record." I do not state this because I have adopted their opinion that the contents of a Sermon professedly on the subject of vital piety, cannot be well understood without a knowledge of its origin.

But some who were present and heard the Sermon in Utica, were simple enough to consider it as a personal attack upon the author of this letter. I was immediately informed by persons who were present, and heard both the letter and the Sermon, that probably nothing would be corrected—and that arrangements would be made accordingly.

Though Mr. F. "blazed" and "burned" in his Sermon, as I was informed, yet I did not feel at all "offended."

But soon the mournful tidings reached my ears, "Mr. Nettleton has lost his mind"—"He is not the man he once was"—"His character has sunk wonderfully"—"the lies came from hell, and the smoke from the bottomless pit." How these reports were set in circulation, I did not take the trouble to ask. I can still repeat the language of my letter, "I have been too long on the field of battle to be frightened with little things, or to make a man an offender for a word. For Zion's sake I wish to save Br. F. from a course which I am confident will greatly retard his usefulness before he knows it."

Had the friends of the new measures been kind enough to inform us of their determination not to renounce them, it might have saved their brethren much painful anxiety and many fruitless exertions. But let them no longer use the names of their brethren to sanction measures which they have always utterly condemned. They have full

liberty to introduce them in their own names and on their own responsibility.

For one I feel bound by all the solemnity attached to the ministerial office, to declare to the Watchmen of Israel my views of the danger of these measures, and in this public and decided manner to clear my conscience from lending my name to sanction their past, their present, or their future calamitous consequences. And the friends of these new measures are invited and earnestly solicited to come out with their names and their defence in this same public and decided manner.

I had long since a copy of this letter corrected for the press. But to cut off occasion for complaint, I publish it entire without those corrections. It has been publicly charged in the Western Recorder, with containing false statements. As this is a little out of order, the public will excuse me for not replying to an unknown charge brought by an unknown "Traveller."

He complains, that "the public have been kept in darkness long enough." I think so too. There are a number of such "Travellers" for whose sake I send out this letter, hoping to shed some light on their path.

A. N.

HARVARD COLLEGE.

Having heretofore published the charge which was made by a writer in the Boston Recorder, that the Hollis Professor of Divinity at Cambridge College had declared himself a Universalist, we deem it proper to insert the following correspondence from the same paper.

TO THE PUBLIC.—In the month of August last an article appeared in the Recorder over the signature of HOLLIS, in which was the following assertion, viz: "It is a fact, of which the public ought to be fully apprized, that the Hollis Professor of divinity, has declared himself a Universalist, with an explicitness, which need not be misunderstood."

From the time at which this article appeared, being a few weeks before Commencement, and the observations with which it was accompanied, there was no room to doubt, that the design of the writer was, to spread an alarm in the community, and deter parents from sending their sons to Cambridge College.

Apprehending that such a representation might have an influence upon the minds of some serious parents, who had no other means of knowing my opinions and my manner of preaching upon those topics:—supposing it possible also, that the writer of that article himself might be an honest man, who had been misinformed on the subject; I called upon the Editors for the name of the Author. I did this with the hope of being able, by a personal interview, to convince him, that he had made an assertion, which could not be supported, and induce him to recall it. The Editors declined giving the name of the Author without his consent; and after having consulted him at my request, informed me that his consent was not obtained.

Unwilling to have any public communication with one, who chose to keep himself from responsibility under a fictitious name, I suffered the matter there to rest. And there, notwithstanding the agency of some of my friends, I should have left it to rest, had no further attempts been made, by

similar means, to withdraw the public confidence from the College. But besides several other attacks less deserving of notice, the same writer in the Recorder of Nov. 23, has again appeared with a pretended account of a lecture lately delivered in the College by the Hollis Professor, on the subject of a future retribution, which he represents as casting a mist over the subject, and instead of presenting distinct views, calculated to mislead the students as to his opinions upon that most momentous subject.

I should have been much surprized at this as well as the former charge, had I not witnessed so much, as I have, of the license in which anonymous writers sometimes indulge themselves in their statements, and the little regard to truth, which they think themselves obliged to maintain, thus sheltered from personal responsibility, when any important purpose is to be promoted, by an attack either upon the opinions or the character of an individual.—I should still, however, have abstained from any notice of those publications, if only my own character was concerned, and they were only to reach those who have other means of knowledge, by which they might be undeceived. But as those representations will be read by thousands, who may not have the means of knowing, that they are utterly false; and as the interests of the institution may be affected by the credit, that is thus given to them; I think myself now called upon by the duty which I owe to the College and the public, to deny the charge and to call upon the writer for the evidence upon which it is made.

I do accordingly now explicitly declare the charge specified above, taken from the Recorder of Aug. 10, 1827, to be false; and I solemnly call upon the writer over the signature of Hollis in that paper, to state, over his own proper name the evidence of which that charge is made. I call upon him also to state distinctly the grounds of the representation which he has given of the character of a Lecture of mine in the Recorder of Nov. 23, and the authority upon which that representation rests. I shall hold him responsible in his own proper person for the charges, which he has exhibited, and shall expect him not to take shelter under a fictitious signature.

HENRY WARE.

Reply to the above.

This is a remarkable document, and I do hope the public will give it a candid and careful perusal. I am on the whole rejoiced to obtain even this, as a commotion of almost any kind is more favorable to the development of truth, than a dead silence.

The Professor complains that I should have accused him of "*declaring* himself a Universalist with an explicitness which need not be misunderstood." This appears to be "the head and front of my offending." This charge he pronounces to be *false*. He doubtless means to assert only, that he has not *declared* himself a Universalist with an explicitness which need not be misunderstood; for the reader will distinctly observe, that the Professor cautiously avoids denying that *he is one in reality*. Take then the *declaration*,* and let us see how the attempted concealment will succeed.

* Ware's Letters to Woods, 2 ed. pp. 131, 132.

"If you endeavor to enhance the fear of punishment, by representations of its severity, or of its *duration far disproportioned* to what can be the apprehensions of the demerit, to which it is to be applied; if you carry it beyond the bounds of probability, that the threat will be executed if it be such, that to a reflecting mind it is impossible it should be executed by a just and good, and merciful being, the Parent of the creation; you weaken its effects as a motive, you lose in probability, and the firmness of faith, more than you gain in the force of fear. You excite a vague and indistinct terror and dread; but so mingled with incredulity, arising from a natural and unconquerable sense of the essential kindness and benignity of the Author of nature, as to impair, if not to destroy its practical effects.

"The surest and highest, the purest and most permanent influence will be that, which arises from such views of the future punishment awaiting the wicked, as are consistent with the character of a Sovereign of the world, who has nothing vindictive in his nature, who adjusts punishment to the degree of demerit, who *inflicts it solely for the purpose of promoting holiness*, and accomplishing the purposes of his moral government, and only to the degree which these purposes require, and *so long* as they require it.

"From these considerations, I am persuaded that the moral influence of the views of future reward and punishment, maintained generally by Unitarians, is far more certain, and powerful, and salutary, and purifying, than that which is the result of the orthodox views on this subject.—And I am persuaded of this by another consideration still. It is this:—the virtue that is produced by cheerful views, and by the contemplation of kindness, benevolence, and mercy in God, is of a more pure, generous and elevated kind, than that which arises from cold, austere, and gloomy views, and the contemplation of severe, unrelenting, vindictive justice, and the execution of *eternal wrath*."

Now, what is a Universalist? "Universalists," says Buck in his Theological Dictionary, "are those who suppose, that as Christ died for all, so before he shall have delivered up his mediatorial kingdom to the Father, all shall be brought to a participation of the benefits of his death in their restoration to holiness and happiness. They teach that the wicked will receive a punishment proportioned to their crimes; that punishment itself is a mediatorial work, and founded upon mercy; that it is a means of humbling, subduing, and finally reconciling the sinner to God."

Is not this the very punishment, limited and remedial, which the Professor contends for in the above extract, as having so much more salutary influence over men than the orthodox view of "*eternal wrath*?" Does he not plainly imply, that the orthodox do make representations of the *duration* of future punishment *far disproportioned* to what we can apprehend to be the demerit of sin? Does he not avow, that he considers the punishment of the wicked *limited, proportioned* in its duration to their crimes? Does he not give us to understand, that in his view it is even impossible that "a just and good, and merciful being" should execute *eternal* punishment!

Has the Professor the presumption to call on me for proof, after the blazing light of such evidence as this? But this is a comparatively harmless

view of his management; he boldly and positively asserts, in the face of all this testimony from his own pen, that he has not *declared* himself a Universalist with an explicitness which need not be misunderstood! Now I do not believe there is a discerning man in America, besides the Professor, who will hazard his credit for discernment in saying that Universalism is not distinctly implied in these extracts. If the Professor is disposed to quibble on the word *declared*, he is welcome to the advantage.

What will a discerning community think of the above denial? What but a violent pressure could have induced a man to risk his reputation on such an evasion? Did not the Professor know that every candid and reflecting man would be just as dissatisfied as before, and more confirmed in the belief that it is his settled determination to keep the community in the dark as far as possible, as to what are his real sentiments with regard to the doctrine of Universalism?

In my apprehension this document bears the true image and superscription of Unitarian management, as it has been exhibited from Arius to the present time. And whatever may have been its success in other countries and ages, the intelligence of New-England is not to be baffled by such means.

Of what has the Hollis Professor to complain? If his sentiments on the *final salvation of all men* have been misapprehended or misstated, he might at any day, by a single sentence, have removed the misapprehension. Why has he not done it? When he first complained to the editors of this paper in the month of August last, he was distinctly asked by one of them, Do you authorize me to deny the assertions of Hollis? But the Professor demurred. Why should the Hollis Professor of Divinity have declined so reasonable a request? Did it relate to some metaphysical abstruse dogma, or unimportant ceremony? No; but to a doctrine, considered certainly by most men who bear the Christian name, as marked with special distinctness, level to the capacity of a child, and momentous in its bearings on human character and condition. But he did not like to "communicate" with an anonymous writer.—Very well, why did he not communicate with the public, as he has now done? or with Mr. Rand, the editor who proposed the question, and who also assured him of his readiness to publish any thing *explicit* on the point which he should be pleased to write or authorize? What more favorable circumstances could he or any other man desire, for the public avowal of his sentiments on a plain doctrine? From what a painful dilemma might he have saved his friends in the Register and other papers as well as the College. Would he not have done it, had their not been in his bosom an awful reluctance to having his real sentiments brought definitely before the public? I have been endeavoring to get at the truth on this subject for several months. My questions and statements, from time to time, have been under the public eye. I have been endeavoring, alas that I have had no more success, to brush away the clouds, and let the sun shine out; but the Register, and other friends of the Professor have been gathering them from the four winds of heaven and using all their endeavors to condense them into midnight over this spot. What have I now

obtained? The above—Is it light, or is it darkness? Exhausted might be the patience of any man in such a pursuit: "Hic labor, hoc opus est."

Why is the professor so intent in obtaining my name? He may rest assured, though on discovery I should prove to be "a screech owl,"* as some of his friends have been pleased to denominate me, or any thing else, it would not relieve his case. My name would not satisfy the public whether he is a Universalist. My voice is the voice of a great multitude, demanding of him as one of the public guardians of our youth, an explicit avowal of his views on this doctrine of vital interest. It is to the public, and not to me, he is called upon to explain; and to the public let him make the explanation, and make it explicitly or no longer claim to be intrusted with the theological education of New-England's sons. I have no more interest in the thing, and probably feel no more deeply, than thousands of others.

And if I mistake not, the public have a special claim to a distinct avowal of the doctrines taught by the Professor of Harvard; that being in a peculiar sense the College of the state, and the recipient of vast donations from the public chest; and most of all, those doctrines taught by the incumbent of the Hollis Professorship of Divinity, who must be a man, according to the sacred Statutes of the pious and venerable founder, "of sound or orthodox principles"—one who shall "consult the peace of the churches on all occasion." The munificent Hollis guarded this consecrated deposit by every means in his power. He committed it to the hands of the Puritans, supposing it could there never be desecrated;—in the bosom of the churches of New England he placed it, as an offering to his Divine Saviour, and the churches purchased with his blood, not dreaming that it could there ever lack a guardianship inviolate. By all the sacredness of the wishes of the pious and venerated dead; by all the solemnity of the injunctions of a most distinguished benefactor, now in Heaven, I call upon the descendants of the Puritans, to ascertain whether this sacred fund has been appropriated according to the true intent of the donor and whether the present incumbent does "*religiously observe the Statutes of his Founder.*" For I cannot doubt that there is in New England a sense of justice and a power of public sentiment which will render an open and permanent perversion of a sacred trust impossible.

I have a right to express an opinion of the doctrinal character of a public lecture, without bringing witnesses by name before the public, to swear to the same, and shall claim the right. If the Professor, or any of his friends, are of a different opinion, communications to the public ear are equally open to them:—but let them not come out in such an inquiry as this, and merely use the general, repulsive term "*false.*" This may silence, but it cannot satisfy. It is an armour which throws a dark frown upon the assailant, but it hardly becomes a man to put it on in this age of light and inquiry. Is the Professor definite in the views he advances in his lectures on the *duration* of future punishment, or not? If not, then the opinion I advanced was correct, and the public ought to be informed of it. If he is definite, which side of the question does he take? Does he defend the doctrine of the *final* salvation of *all* men, or the oppo-

site? An explicit statement on this subject would relieve the public mind exceedingly, and it is but a reasonable demand on their part. Or, let there be an extract from the Professor's late lecture in which this subject was discussed, or from any other similar lecture; this might decide the matter at once. And is it possible that he does not deem it an object to satisfy the public mind? Can it be that he does not wish there should go abroad a distinct understanding of his doctrinal views? I do pray the Professor not to cry "*false*" to every statement of his doctrines honestly and fairly gathered from his own writings: let him rather tell the public what he *does mean.* This *negative* religion in an *instructor* will never satisfy the reflecting part of the community. Where is the friend of truth and of the rising generation who would not with me rejoice in the disclosure, let it be on which side of the question it may? It is *light* only that I seek. Let this be forth coming, and if it shall appear that in aught I have misrepresented the Professor's sentiments, on the present religious state of the College, as a man who has a conscience and who professes none other than the kindest personal feeling towards the Professor, I will show myself ready to retract, and as sollicitous to defend as I have been to accuse.

If the editors of any other paper publish the above document of the Professor, I trust that they will also impartially publish these remarks.

HOLLIS.

SANCTIFIED GENIUS.

Died, near Southampton, England, the Rev. Robert Pollok, of Scotland, aged 28. He was on a journey to Italy for the recovery of his health. The same number of the Eclectic Review which announces his death, has a review of a publication from his pen, entitled "*The Course of Time*;" a Poem in ten books," contained in 2 vols. The Reviewer knows not but this may be his first effort as an author. But on the production he uses the following language:

"We have no hesitation in expressing our decided conviction, that "*The Course of Time*" is the finest poem which has appeared in any language since *Paradise Lost*; and without meaning to intimate that it discovers genius superior to that of Milton, it is, of the two, the poem of which we should ourselves prefer to have been the author. The palmary merit of Mr. Pollok's work, is, that he has so constantly steered his pathless course by the Bible;—that every thing in his poem which is fiction, is kept subordinate,—the mere drapery of Truth. His poem breathes the inspiration, not of the Castalian fount, but of *Siloa's brook*,—of that stream which makes glad the city of God. We cannot refuse credit to his representation, that he has devoutly sought, not in feigned numbers, but on his bended knees the unction of the Holy One, which will sufficiently account for his having so far transcended the loftiest flight of earthly wing. It is, in fact, a poem of which we dare not speak lightly, believing it to be not only written with the highest and holiest motives, but adapted to leave the most salutary impressions on the heart. It is poetry—if we mistake not, of the highest order, consecrated to the noblest object, and ensuring for its Author the purest and most permanent fame.—*Rec. & Tel.*

* *Massachusetts Journal.*

From the Christian Mirror.

INDIAN CIVILIZATION AND ELOQUENCE.

The following is a copy, *verbatim et literatim*, of a letter from SOCKBASON of the Passamaquoddy tribe. The writer is represented as a man of excellent character:—

PERRY, 25 Oct. 1827.

MR. KELLOGG—Sir you now soon close your school, I must ask you to say to the Secretary of War and Governor Lincoln that I am grateful for the school—hope the President and Governor Lincoln send you next spring. I see sometime ago the school no hurt to religion—that made me afraid, when you sit down here first. Now I see it was all prejudice—I believe Indians no have school as long as they live, if you no come here. Bless God you come—it is one great thing—my mind feel so much better and heart too.—Many Indians see some better—afraid, they say you no afraid. My good Bishop and Priest come here and give me much trouble and say I half Protestant now *Jealous as one woman*—Strange indeed! Then say you like Mr. Kellogg better than own Priest to keep school—then I say Government send him—I do as government says. No money for Indians, till Mr. Kellogg came, and no school, now both—suppose breakup Mr. Kellogg school then may be no money no school again, then Indian *one fool*. Just like Penobscot brothers—Protestant have school there two years, give children cloaths and 50 cents a week to every scholar. O great noise, certainly lose religion—so now no school, no money, all ignorant together—no Indians there got mind to think for himself—God give some mind my own—So I follow Government just as my father—Government no hates Indian.—Porpoise fail. Bark fail, Beaver, Mushquash, woods all fail—what become Indian—if he no work on land and learn some trade—and be civilized, like white folks—Priests and sickness and some Indians walk away—hurt your school—but the *fight no kill us*: God I believe, fight for us—and if Government wait with patience, I hope their money and work will appear in our improvement. I pray God to keep you in his arms all the way home to Portland—and bring you here again next Spring—with respects to your family and to Governor Paris, who made us a visit this summer and to all my honorable friends.

DEACON SOCKBASON.

From the Christian Mirror.

SALE OF SPIRITUOUS LIQUORS.

MR. CUMMINGS,—I am desirous of seeing discussed in your paper the subject of the retail of spirituous liquors by Christian professors. If the thing itself is wrong, and we are beginning to see that it is; are there any circumstances, which can justify the traffic? If a man from religious motives, should relinquish wholly the sale of the liquid fire; would he or would he not perform an act, honorable to his religious character?

For myself, I feel very confident, that this relinquishment will be the means of doing immense good to our country; and it is much to be desired, that religious shop keepers should take the lead in this affair, and not be dragged reluctantly into the salutary measure. That they will generally

abandon the sale of spirituous liquors, is as certain, as that the liquor is a deleterious poison; for if this can be shewn to them, who can doubt, whether they will banish it without hesitation from the shop? If it were a poison, for which a proper use would be found, such as a poison for *killing rats*; it might be kept for the accomodation of such persons, as had occasion to use it.—But if it can be shewn to be a poison for ruining the bodies and immortal souls of men; will Christian professors be willing to offer it for sale?

The loss of profit is one of those sacrifices, which all Christians are required to make to conscience. He who should not be able to do this, would not be likely to lay down his life for his Master, and could not be deemed a true disciple. How much real loss then would be in such cases, it might not be easy to determine; but we want, for the honor of religion, striking instances of great sacrifices from adherence to principle and love to the highest interests of mankind.

PROJECT—SUCCESS REPORTED.

For fifteen years past I have been in the habit of drinking spirits, at least, once a day; and, Mr. Editor, I needed no time piece to tell me when that hour arrived. I commenced that course, because it was fashionable. I can give no better reason for taking a part of a glass of spirits, (for this was as much as I usually drank,) that because others did so. I sat it before my friends, because others did so; and for fear I should be called inhospitable, if I did not. But for almost a year, I have drank no ardent spirits myself, and seldom offered it to my friends; and I can bear testimony with the multitude who have joined the project, that my health is by no means impaired in consequence; and have great reason for thankfulness, that now I have no disposition at all for it, altho' I am constantly with it. And, Mr. Editor, seeing I have been able to live without for almost a year I think I may venture to add my name to the list of temperate ones, and in future shall use what little influence I have to induce others to total abstinence.

Yours respectfully,

—, Nov. 14, 1827.

TIGER HUNTING.

Mr. Ashmun, the agent at Liberia, under date of May last, states that

Several Tigers of the Leopard species had multiplied their depredations in and about Monrovia, to such an extent, as to become an intolerable nuisance to the settlement. Dogs, ducks, fowls, goats, and even bullocks, had been destroyed by them in such numbers, as to have very much thinned these useful domestic animals in the settlement. The tiger himself, for it was long supposed that these ravages were committed by one only of these formidable creatures, has been often encountered in the streets, and sometimes at an early hour of the night, by the settlers, but without offering violence on the one hand, or making a precipitate retreat on the other. A reward was at length offered by the inhabitants, to the Congo settlers, decidedly the best hunters in the Colony,

to destroy him. They accordingly provided themselves with loaded muskets, and other arms; and sought an occasion to encounter him. It was not 'till the night of the day above stated that this occasion offered. One of them perceiving from the gestures of a domestic monkey he kept, that the tiger was near, tied the monkey on the outside, went into the house himself, and opening his shutter, awaited his approach. He soon appeared. Horace fired his musket, of which a part of the contents cut a hind foot of the animal entirely off, and the rest wounded him severely in the thigh. Unfortunately there was no more ammunition in the house. The Tiger setting up a loud cry, expressive of the most ferocious rage, and bitterest pain, remained the whole night in the enclosure, and completely blockaded all access and egress, to and from the house; in which the affrighted Horace proceeded to fortify himself by every means in his power. At the dawn of day, the wounded animal retired sullenly into a thicket about a third of a mile distant from the place, where he had spent the night. He left his tract marked with blood, and with the almost inevitable effects of his wrath and sufferings. Several green saplings of the hardest wood, and 2 1-2 inches in diameter, were literally gnawed, or rather from the appearance of the stumps, bitten off at three or four grippes of his powerful jaws. A company of about twenty men, armed with muskets, cutlasses and bayonets, went in pursuit of him at half past five in the morning. Several native Africans who were acquainted with the perilous nature of the enterprise, and the habit of the animal pursued, stripped quite naked, and advised the rest to follow their example. But their advice was disregarded. The cordon of hunters approached the retreat of the Tiger much sooner than their expectations—and the first notice of their arrival was given them by the animal himself, who raised a tremendous roar, of a peculiar note, of which the character was beyond expression ferocious, and its effects appalling to the stoutest heart; and rushed upon the line. He passed the first man, who happened to be one that had prudently divested himself of his clothes—but assailed the second, who was too much disconcerted to use his musket or even to retain it. He made a few unsuccessful strokes with his cutlass—grappled with his enemy and fell. This was Louis Fernandez, a natives of Aux Cayes, and bred a sailor. It is believed that the animal made three desperate plunges at Fernandez, at each inflicting a deep wound—when Horace, who chanced to stand next in the line, approached and deliberately shot him through the shoulder. Fernandez had throttled him so determinedly, that the wounded animal might have found some difficulty in disengaging himself, had not Louis' inclination in the matter coincided with his own. He was in an instant back to the covert, and silent. For what reason the whole company now made their way, or at what speed they came back to town, they have never informed me. But to their credit, they brought off the wounded man, whose wounds in his head, shoulder, and arms, were found to be very deep and painful, but not dangerous.

But the hunt was not abandoned at this stage. Having recruited their numbers, and better armed themselves than before, the party returned in good order towards the field of danger, at 8 o'clock.

Having discharged several muskets at random, towards the thicket where the Tiger was supposed to lie concealed, he darted out the second time, with the same incredible velocity, and raising the same terrific roaring cry as before. His object appeared to break the cordon and effect his escape. His aim was directed at one of the party who was nearest at the moment—D. George, from Philadelphia—whom he succeeded in disarming of his musket, and dashing to the ground in an instant. George had the presence of mind to draw his cutlass, and the good fortune to use it with some effect. In the mean time the savage animal had fastened his fangs upon George's legs, one of which was quite bitten through below the knee.—An African youth approached with a cutlass, and several bullets were shot through the Tiger at the same instant—and just in time to save his antagonist from the most terrible laceration.—Happily the shot injured none of the hunters, and the whole party returned at 9, in moderate triumph, bringing the dead animal on a pole, carried by six men, followed by the wounded man on a litter. The latter has suffered considerable pain, and is still confined—but his wounds are not expected to prove dangerous.

From the Philadelphia Album.

THE BURIAL.

There was joy on earth—the twittering swallow, as it darted along in sunshine and shade, heeded not the bitter wailings of affliction and distress—the wild bird in its noiseless flight, softly silent, as falls the snowflake, seemed unminded of wo, as it flashed its wing across the vision, like a thought of a dream during the hushed hours of midnight, and vanished as suddenly. To me the sight of their joyous felicity brought no gladness—the sounds of their mirth fell cold upon the heart—it seemed but bitter mockery; and spoke of days departed. The bright and laughing skies seemed insensible that they were smiling over ruin and decay; that one of hope's fairest, sweetest flowers, had drooped and died; and that now—even now—was to be laid in the earth's cold bosom.

I had seen the child in its guileless beauty, when it was a thing all glowing with health, innocence and joy—I had seen it folded in the arms of her that born it, in all the overwhelming fondness of a mother's love. But now her first-born blessing—her first, last, and only one slept—not on the soft bosom of a mother's tenderness—but with the quiet dead!—Death, death! how lovely canst thou be! Though pale and lifeless, it wore smile passionless and pure as the cherub of immortality—it had nothing of the corpse about it, but the whiteness—nothing of the grave—but its stillness. So beautiful it seemed like the sportive lamb, decked with a flowery garland for the sacrifice. I could fain have lain down by its side in the cold bosom of our common mother, in the dark and silent valley.

Thou weepest, childless mother—ah! well thou mayest—the Son of God wept at the tomb of his friend—and thou mournest thy first born. Hard is it for thee to lay thy loved one low in the damp earth—beneath the cold clods of the valley—hard is it to reflect that this, thy child of peerless beauty, will never more raise its rosy lips to thine, in all

the fondness of childhood's warm affection. Ah! these are recollections that weigh upon the soul, even to overpowering. Memory tells thee thou art desolate—it tells, too, of playful smiles—of a thousand soft and winning ways that twine around the mother's bosom—it tells of the sweet wild throbbings of unspeakable bliss, that were thine when softly soothing it to slumber and repose.—Now, the foliage of the cypress will be its abiding place—the nursery will no more resound with its glad some mirth—the cradle in which it had so often reposed in quiet is now desolate. Thou weapest, childless mother.

The last look. The time is come when she may gaze once more upon her sleeping boy, ere the pall is settled upon his lifeless brow. Oh! the bitter agony of that moment—one long burning kiss upon his marble forehead, and he is shut from her view. In the fulness of her grief she says,

No more, my baby, shalt thou lie
With drowsy smile, and half shut eye—
Pillow'd upon thy mother's breast,
Serenely sinking into rest.
For God hath laid thee down to sleep,
Like a pure pearl beneath the deep!

Look abroad, fond mother, upon the ways of sinful men, and repine no more that God hath made thy child an angel in the regions of bliss. Now his song mingles with the thanksgiving of the blest—sanctified, safe, and secure from the stormy blasts of iniquity, with him who is from everlasting!

* * * * *

The long train of weeping friends gathered round a fresh dug grave. The coffin was lowered into its final resting place, in the vale of solitude and silence—the spirit of him who was so lovely here, had, long ere this, crossed the dark waters—and is safely landed upon the flowery coast of a world of fadeless bloom!

T. E.

DUELLING.

Brydaine, a Missionary at Grenoble, was endeavoring to enforce the duty of forgiving our enemies, when he perceived that a large part of his audience consisted of troops then in garrison at that place. Anxious to embrace the occasion of denouncing that detestable practice of Duelling, and perceiving that the attention of the military was strongly excited, he paused for a moment, and then said,—“Perhaps there is among my hearers, some high spirited soldier who burns as I speak to interrupt me, and to ask the humble missionary who now addresses you, whether he knows, whether he can even conceive, how a man of honor feels when he has been outraged by a blow? I am prepared to answer him, and tell him I do know what those feelings are: and my knowledge is derived from a book that teaches all of us whatever it concerns all of us most to learn; from a book that describes the worst of all insults with an indignation at least equal to what modern honor can inspire. I have been taught by my Bible how a blow may be felt, and how it shall be resented. The Bible informs me that the Saviour of the world, without a murmur against his judge or against his executioner, submitted to all that could embitter the agonies of death. Insulted, vilified, scourged, crucified—he uttered not a word! It was not until he received a blow, that he conde-

scended to open his mouth. And what said he then? Let the Bible tell us, and let the Duellist, if he can, surpass the sublime example. One of the officers that stood by, struck Jesus with the palm of his hand, saying, answerest thou the High Priest so? Jesus answered him, if I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

CODE OF INSTRUCTIONS FOR HUSBANDS.

1. Let every husband be persuaded that in the government of a family, his authority is paramount to every other, and that his responsibility is therefore weightier than that of his wife. Let him recollect that one word from him will go further than stripes inflicted by her, and that whilst she sinks into gentleness and good nature, he must support government.

2. Be careful to act with such discretion and good temper towards your wives, as to allow them no occasion to contradict you. When we play the lion, it is not wonderful that they should act the tiger.

3. Be careful to bestow upon the standing and capacity of your wives, that respect and affection which may seem to be implied in their admission to a participation in your plans and transactions. By thus consulting them, you will relieve them from the necessity of giving their advice unsolicited.

4. Exhibit that unexceptionable morality which no censor, much less an affectionate wife could condemn. It is the duty of husbands to be an example of patience, goodness, and sobriety to their families.

5. Remember that the condition of a wife with every possible alleviation, is one of incessant care, of nameless inquietudes, and of peculiar suffering.

6. Remember also, that whilst the wife is compelled to use the most consummate and self-denying address, to perpetuate the affections of her husband, he secures and perpetuates hers, at a very small expense of pains and attention.

7. Exact no more from your wives, than you will be willing to accord under similar circumstances.

8. Submit to this code, and your wives will either conform to the foregoing, or else are incurable Xantippes, and consequently not to be conciliated by any concessions.—*Colum. Star.*

DEATH OF MINISTERS.

We have before us a record of the names of thirty four Ministers of the Gospel, and two theological students belonging to 17 of the United States—who have departed this life during the last three months. Many of them were burning and shining lights—and some of them distinguished pillars in God's spiritual temple. These repeated calls which the Lord is making for the attendance of his ministers in the invisible world—are an impressive appeal to those who remain, to hasten the accomplishment of the work assigned them, and their preparation for more holy and exalted services. The church, too, is forcibly reminded of the importance and duty of rearing up pious and faithful men to fill the places successively vacated by the hand of death.—*Visitor & Tel.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 22, 1827.

INFANT BAPTISM.

We wish to call the attention of our readers to the remarks of ISAAC, on the subject of Infant Baptism, which have appeared occasionally in the Religious Intelligencer. We publish to-day the 4th No. of the series; and, if we mistake not, they are from no ordinary pen. We regret that other avocations prevent the writer, as he premised at the beginning, from giving them more frequently; but we trust that every one who wishes to find the *truth*, will follow him, while he continues to "reason out of the Scriptures."

CONNECTICUT BIBLE SOCIETY.

We are glad to see the land of steady habits about to follow the blessed example set by New Jersey, and many other places. At a late meeting of the Directors of the Connecticut Bible Society, it was unanimously

"Resolved, That, in reliance on the blessing of God, and on the active co-operation of ministers, and the rest of the Christian community, we will endeavor to supply every family in this State, destitute of the Holy Scriptures, with a copy of the same, before the first day of January, 1829."

A committee was appointed to carry into effect the foregoing resolution.

ABDOOL MESSEEH.

This venerable man died at Lucknow, (India,) on the 4th of March, 1827. He was a Hindoo, and one of the early converts to the Christian religion. He continued steadfast in the faith, and was an able, faithful preacher of the gospel.

The sum of \$350, contributed by various individuals, for the purpose of building a new school-house for the Foreign Mission School in Cornwall, has been paid over, by Philo Swift, Esq., to the A. B. C. F. M.; and \$225, and \$125, making the above amount, were acknowledged in the Missionary Herald for September and December of the present year.—*Comm.*

CHAMBERS' CURE FOR INTEMPERANCE.

We have taken occasion frequently to express our confidence in the efficacy of this medicine, and have noticed many instances where the most inveterate habits of intemperance have been broken up. Our opinion of its power to destroy the *almost irresistible cravings* of the drunkard for ardent spirits, is still unshaken, although some have tried to cry it down. We believe that any one addicted to hard drinking, who really wishes to reform, can, with the aid of this medicine, overcome the habit without much difficulty, and without injury to his health, notwithstanding there may be cases where the subject is so lost to every noble principle, and so debased, that he had rather return to his wallowing in the mire, than to be a man.

We think an injury has been done to the cause of temperance and to the public, by the report of a committee of the Medical Society in New-York. We are at a loss to account for their opposition to a remedy, harmless in itself, which has proved efficacious in some instances to so deadly an evil, except on the general principle of putting down all quackery and nostrums. "And it is equally difficult," says a review of their report, which lies before us, "to understand this learned society, when they disclaim 'all terms with nostrums or nostrum venders,' while they modestly suggest, with reference to this medicine, that 'physicians should in all cases direct and superintend its exhibition.' Did not these gentlemen know that the inventor of this remedy, Dr. Chambers, as well as one of his successors, James H. Hart, M. D., were 'physicians,' and have always 'directed and superintended its exhibition'? And in the name of any species of sense, which regulates human thinking, we would ask, how did this sage Society gravely order the publication of this scientific report, under the direction of the committee on Quack Medicines, when they know that many of their members are in the daily practice of vending, others of prescribing, and several publicly recommending in the newspapers, other nostrums or secret medicines, and yet so whiningly talk of 'disdaining such a compromise with their solemn engagements made when they entered their profession'?"

"They profess, it seems, to have employed an *apothecary* to analyse the medicine they are reviling; and without pausing to marvel at six learned physicians being unable themselves to analyse it, from their ignorance of Chemistry, it is fit that the public be informed, that after having obtained a portion of the medicine by artifice, and dividing it into nine parcels, subjecting it to as many different processes, they triumphantly arrive at the conclusion, that this remedy contains tartar emetic! and *probably* the following articles, viz.: silex or flint, capsicum or pepper, sulphur or brimstone, carbon or charcoal, cochineal, and a gum which is *probably* again! gum arabic. The equivocal result of this analysis is of itself sufficient to show the 'glorious uncertainty of their science.' And it has been over and over again stated that this compound is composed principally of vegetable substances, which are known to elude the researches of chemists; and they acknowledge themselves to be unable to discover any other mineral than antimony, unless the silex, which they suppose to be in the pod of the pepper, be so considered; and they seem at a loss to discover what virtue can be concealed in *powdered flints*.

"This apothecary chemist, who made the intricate analysis, by 'jumping to these conclusions,' has proclaimed his disinterestedness, by announcing to the public since, that he has for sale 'Chambers' remedy for intemperance made of the same materials and in the same proportions used by the original proprietor'; no doubt containing *powdered flints, brimstone, and gum arabic!* It is somewhat wonderful that he is not deterred from using such combustibles, by the woes denounced against those who 'circulate a nos-

trum which there is abundant room for suspicion, may produce DEATH!"

Now we would ask how many valuable medicines there are which "may produce death"? Nay, how often is life destroyed by the improper use of laudanum, calomel, &c.; and how often do patients die while under the management of the most skilful physicians, without attributing their death to the effects of medicines which have been administered. We might as well suffer the small pox, that besom of destruction to desolate the world, because some few have died by vaccination, as to discard a remedy which will cure one in fifty from the malady of drunkenness, which is *certain death*.

RELIGIOUS NEWSPAPERS.

Some may suppose that we are actuated altogether by self-interest in introducing so often the subject of Religious Newspapers. We acknowledge that it would give us additional pleasure if our subscriptions were doubled, for this we believe would be a mutual benefit to ourselves and patrons.—The following statement and remarks are from the New-York Observer.

There is no other country in the world, where the number of Newspapers are so great, or their influence so powerful, as in the United States. This arises partly from our peculiar form of government, and partly from the fact that no other people are so emphatically a reading people. It is strange that an instrumentality, at once so popular and effective, should never have been applied to the purposes of religion till A. D. 1816.* In the beginning of that year was commenced the publication of the Boston Recorder, which as it is the oldest, is one of the best religious newspapers in the land.—As was to be expected of a plan so new and adventurous, it had embarrassments and prejudices to contend with; but these gradually disappeared, and the paper gained a firm hold on the affections and patronage of the Christian public.—From this small beginning, the taste for such publications has increased till they exceed 30 in number visiting weekly from 50,000 to 60,000 families, and circulating annually nearly or quite 3,000,000 sheets.

The following are the principal:

Maine Baptist Herald, Brunswick, Me.....Baptist.
Waterville Intelligencer, Waterville, Me.....Baptist.
Christian Mirror, Portland, Me.....Congregational.
Vermont Chronicle, Bellows Falls.....Congregational.
Recorder and Telegraph, Boston.....Congregational.
Christian Watchman, Boston.....Baptist.
Zion's Herald, Boston.....Methodist.
Christian Register, Boston.....Unitarian.
Religious Messenger, Providence.
Anti-Universalist, Providence.
Connecticut Observer, Hartford.....Congregational.
Episcopal Watchman, Hartford.....Episcopal.
Christian Secretary, Hartford.....Baptist.
Religious Intelligencer, New-Haven.....Congregational.
Christian Advocate, New-York.....Methodist.
Electic Recorder, New-York.....Baptist.
New-York Observer, New-York.
Christian Register, Albany.
The Antidote, Albany.
Troy Review, Troy.....Presbyterian.
Rochester Observer, Rochester.
Western Recorder, Utica.....Presbyterian.
Gospel Messenger, Auburn.....Episcopal.
Philadelphian, Philadelphia.....Presbyterian.

* We are aware of what has been said of the "Religious Remembrancer," which was commenced at Philadelphia, two or three years previous; but are of opinion that its plan so far differed from that of the present religious newspapers, that it cannot properly be considered as the origin of those subsequently established.

Philadelphia Recorder, Philadelphia.....Episcopal.
Church Register, Philadelphia.....Episcopal.
Columbian Star, Philadelphia.....Baptist.
Religious Messenger, Philadelphia.....Methodist.
Pittsburgh Recorder, Pittsburgh.....Presbyterian.
Family Visitor, Richmond, Va. Presbyterian.
Augusta Herald, Augusta, Ky.....Methodist.
Western Luminary, Lexington, Ky.....Presbyterian.
Baptist Recorder, Bloomfield, Ky.....Baptist.
Holstein Conference Messenger, Tennessee.....Methodist.
Charleston Observer, Charleston, S. C. Presbyterian.

Besides the above, 34 in number, there are several very respectable publications which are devoted in part to religious subjects, in connexion with politics, and exert a most favorable influence upon the public mind. On every question where moral principle is concerned, they are sure to be found in the right; and being less publicly committed, are on some occasions even more useful than those professedly religious.

If it would not be considered indelicate in us, we would specify some of the advantages of the Religious Newspaper: The variety of information and instruction which it contains, renders it attractive and useful, both to the aged and the young. It brings before the mind the choicest selections from expensive works, both foreign and domestic, at a comparatively trivial expense. In proportion to the quantity of matter, it is cheaper even than Religious Tracts.—Wherever it is introduced into a parish, it is uniformly found the best friend of the minister, and the promoter of all his benevolent designs. How often does it displace a class of reading which is worse than useless; and introduce in its stead that which goes to the improvement of the mind and heart; making men better members of society and better Christians. It tells them, not merely of what is passing in the civil and literary world, but of those magnificent events which are leading on the latter day glory: of those affecting cases of personal experience which illustrate at once the obduracy of the human heart and the power of divine grace; of the triumphs which the Christian gains over death and the grave. It reveals to them the wants of a world lying in wickedness; without a knowledge of which, they can neither act nor pray on these subjects as duty requires. Nor is it to be doubted that this humble instrumentality has contributed greatly to kindle and promote the flame of Christian benevolence which is spreading so rapidly through the land.—When Religious Newspapers were first introduced, little indeed was done by the American churches in diffusing a knowledge of the Gospel, either by means of Bibles, Missionaries, or Religious Tracts. Not one of the benevolent societies which now make a principal figure in our country was in existence, except the American Board; and that was comparatively feeble and inefficient.

In connexion with these efforts, and promoted no doubt by the same instrumentality, there has been a great increase in the number and frequency of revivals of religion. It is not to be expected that all the instances of good accomplished by their efforts will return to the ears of the publishers; yet we say with humility and gratitude, that occasionally they have the happiness to hear of sinners converted, and souls converted, by the direct influence of the truths they send forth.

Christians in other countries, and infidels in this, have perceived the importance of these publications. There is now a religious newspaper in England and another in Germany. A Deistical paper is published in this city; and other papers for the promotion of error, exists in various parts of the country.

From this brief sketch of the advantages of religious newspapers, which we acknowledge is a very imperfect one, does it not follow that ministers and other influential Christians are bound in duty to promote their circulation? We may see what can be done in this way, by the success which has attended

the Methodist paper in this city. In rather more than a year after its establishment, it numbered something like 17,000 subscribers; and this, not because it is so much better than every other paper in the land, but because each minister in 17 Conferences makes it a point of duty to increase its patronage.—In the Presbyterian and Congregational Churches a similar effort might be made, with the happiest success. They together contain from 200,000 to 250,000 communicants; while the whole number of Religious Newspapers circulated among them is only about 20,000. As a body they are an intelligent and reading people; better able to pay for a newspaper than the Methodists; and in thousands of instances, we presume, have neglected to order it for no other reason than their ignorance of its value.

IMPORTANT NEWS FROM GREECE.

Our city has been filled with rejoicing, the present week, which was manifested by the ringing of bells, illuminations, and bonfires, on account of intelligence received by late arrivals in New-York, of the destruction of the Turkish and Egyptian Fleets. This important event took place in the port of Navarino, on the 20th of October, by the combined forces of Great Britain, Russia and France, under the command of Admiral Codrington.

If our holy religion does not teach us to rejoice, at an event which has doubtless sent thousands of our fellow-beings, unprepared, to the bar of judgment, yet we can rejoice that the Lord reigns, and that he will order all things for his own glory. We rejoice at this event, because it has decided a doubtful question, and we see in it the redemption of Greece, from one of the most cruel and desolating wars that ever disgraced the world. It has always been a matter of wonder that Christian nations could look at such a scene of distress and woe so long, without interposing. When we heard of the safe arrival of the great Egyptian and Turkish fleets, with thousands of fresh troops from the wilds of Africa, who like blood-hounds, were thirsting for the last drop of blood from this famished and expiring nation, we feared, lest while the powers of Europe were parlying and temporising, the last fatal blow would be given, —but heaven has interposed, and a decisive step has been taken, from which there is no receding.

The New-York Spectator gives the following summary from English papers:

The action was brought on in consequence of a gross violation of the Armistice, and the cruelty of Ibrahim Pacha, who, finding that he would not be allowed to commit naval hostilities, resolved in defiance of the Armistice, and in breach of his solemn promises, to wreak his vengeance on the whole Greek population: and this savage determination he was carrying into effect, by burning houses, destroying agriculture and trees, and even massacring women and children.

Sir Edward Codrington, the British Admiral, despatched the Dartmouth ahead, for the purpose of sending a communication to Ibrahim, or the Turkish admiral, warning him of the consequences of his proceedings by bringing down upon him the vengeance of the allied squadrons. The Dartmouth's boat, carrying this communication, was fired upon, and we regret to add, that Lieut. Fitzroy and the whole boat's crew were killed. This was the signal for attack. The British admiral proudly led in the Asia, and placing her between the Turkish and Egyptian

admirals, opened a tremendous fire upon the former. —The battle was fought at anchor, and was necessarily bloody and destructive. The numerical superiority of the Ottoman force was immense, but the result has been, we are proud to say, the entire destruction of the whole Turkish force.

We have received in a private letter, the following statement of the conflicting forces, and of the result:

English Force.—Three sail of the line, four frigates, one corvette, three brigs.

French Force.—Three sail of the line, two frigates, two schooners.

Russian Force.—Four sail of the line, four frigates. Total of the Allies—26 sail.

Turkish Force.—Three sail of the line, four double frigates, nineteen frigates, twenty-four corvettes, fourteen brigs, six fire ships.

Total—70 sail.

There were, besides about forty transports and other vessels formed behind the Turkish fleet. The result is: one Turkish line-of-battle-ship burned; two driven on shore, wrecks—1 double frigate sunk; one on shore a wreck; two burned—fifteen frigates burnt and sunk; three on shore, wrecks; one on shore, masts standing—fifteen corvettes burned and sunk; four on shore, wrecks—nine brigs burnt and sunk; one on shore, masts standing—six fire ships destroyed and three transports.

So that it appears that of the whole seventy vessels of war, only eight of the smaller classes were afloat, which is probably to be accounted for from their small draft of water, enabling them to haul in close under the batteries ashore, and which appear to have been very formidable.

The following extracts are from the official despatches of Admiral Codrington to the British Admiralty.

His Majesty's Ship Asia in the port of Navarino, Oct. 21.

Sir—I have the honor of informing his Royal Highness the Lord High Admiral, that my colleagues, Count Helden and Chevalier de Rigny, having agreed with me that we should come into this port, in order to induce Ibrahim Pacha to discontinue the brutal war of extermination, which he has been carrying on since his return from his failure in the Gulph of Patras, the combined squadrons passed the batteries, in order to take up their anchorage, at about 2 o'clock yesterday afternoon.

The Turkish ships were moored in the form of a crescent, with springs in their cables, the larger ones presenting their broadsides towards the centre, the smaller ones in succession within them, filling up the intervals.

The combined fleet was formed in the order of sailing in two columns, the British and French forming the weather or starboard line, and the Russian the lee line.

The Asia led in, followed by the Genoa and Albion, and anchored close along side a ship of the line, bearing the flag of the Capitana Bey, another ship of the line, and a large double banked frigate, each thus having their proper opponent in the front line of the Turkish fleet. The four ships to windward, part of the Egyptian squadron, were allotted to the squadron, of Rear Admiral de Rigny; and those to leeward, in the height of the crescent, were to mark the stations of the whole Russian squadron; the ships of their line closing those of the English line and being followed up by their own frigates.—The French frigate Armide was directed to place herself along side the outermost frigate, on the left hand entering the harbour; and the Cambrian, Glasgow and Talbot next to her, and abreast of the Asia, Genoa, and Albion; the Dartmouth, the Musquito, the Rose, the Brisk, and Philomel, were to look after six fire vessels at the entrance of the harbour. I gave orders that no gun should be fired unless guns were first fired by the Turks, and those orders were strictly observed. The three English ships were accordingly permitted to pass the batteries to moor, as they did with great rapidity, without any act of open hostility, although there was evident preparation for it on board all the Turkish ships; but upon the Dartmouth sending a boat to one of the fire vessels, Lieut. G. W. H. Fitzroy and several of her crew were shot with

musketry. This produced a defensive fire of musketry from the Dartmouth and La Syrene, bearing the flag of Rear Admiral de Rigny; that was succeeded by a cannon shot at the Rear Admiral from one of the Egyptian ships, which, of course brought on a return, and thus very shortly afterwards the battle became general.

Here follows a detailed account of the battle and individual traits of courage—and he adds:

When I contemplate, as I do with extreme sorrow, the extent of our loss, I console myself with the reflection, that the measure which produced the battle was absolutely necessary for obtaining the results contemplated by the Treaty, that it was brought on entirely by our opponents.

When I found that the boasted Ottoman word of honour was made a sacrifice to wanton, savage devastation, and that a base advantage was taken of our reliance upon Ibrahim's good faith, I own I felt a desire to punish the offenders. But it was my duty to refrain and refrain I did; and I can assure his Royal Highness, that I would still have avoided this disastrous extremity, if other means had been open to me.

Extract of a letter from Captain Hamilton of his Majesty's ship *Cambrian*, to Vice Admiral Sir Edward Codrington, dated Kithies, Oct. 13, 1827.

I have the honor of informing you that I arrived here yesterday morning, in company with the Russian frigate *Constantine*, the Captain of which ship had placed himself under my orders. On entering the Gulf we observed, by clouds of fire and smoke, that the work of devastation was still going on. The ships were anchored off the pass of Ancyro, and a joint letter from myself and the Russian Captain was despatched to the Turkish Commander, a copy of which I enclose; the Russian and English officers, the bearers of it, were not allowed to proceed to head-quarters nor have we yet received any answer. In the afternoon, we, the two Captains, went on shore, to the Greek quarters, and were received with the greatest enthusiasm. The distress of the inhabitants driven from the plain, is shocking!—women and children dying every moment of absolute starvation, and hardly any having better food than boiled grass! I have promised to send a small quantity of bread to the caves in the mountains, where these unfortunate wretches have taken refuge.

As the squadrons of the Allied Powers did not enter Navarino with a hostile intention, but only to renew to the Commanders of the Turkish fleet propositions which were to the advantage of the Grand Seigneur himself, it is not our intentions to destroy what ships of the Ottoman navy may yet remain, now that so signal a vengeance has been taken for the first cannon-shot which has been ventured to be fired on the allied flags.

We send, therefore, one of the Turkish Captains, fallen into our hands as prisoner, to make known to Ibrahim Pacha, Moubarek Bey, Tahir Pacha, and Capitani Bey, as well as to all the other Turkish Chiefs, that if one single musket or cannon shot be again fired on a ship or boat of the Allied Powers, we shall immediately destroy all the remaining vessels as well at the Forts of Navarino, and that we shall consider such new act of hostility as a formal declaration of the Porte against the three Allied Powers, and of which the Grand Seigneur and his Pachas must suffer the terrible consequences.

But if the Turkish Chiefs, acknowledging the aggression they have committed by commencing the firing, abstain from any act of hostility, we shall resume those terms of good understanding which they have themselves interrupted. In this case they will have the white flag hoisted on all the forts before the end of this day. We demand a categorical answer, without evasion, before sunset.

Signed by the English, French, and Russian Admirals.

The Treasurer of the American Bible Society received the following sums during the months of September and October, 1827.

Donations,	\$1694 31
Do. towards Debt of Society's House	630 00
In payment for Bibles and Testaments,	8478 4
Total,	\$10,802 75

For the Religious Intelligencer.

INFANT BAPTISM.—No. IV.

It will not be the object of these numbers to treat on the mode of baptism. The manner of administering the ordinance, and the subjects to whom it is proper that it should be administered, are two perfectly distinct questions. If immersion be the scriptural mode, infants may nevertheless be baptised, for they can be immersed as well as adults. From the nature of the case, there can be no greater objections against the immersion of infants, than of adults. With them there can be no dread entertained, until the time of the administration. It is more easy to baptise infants in this mode than adults; since, in their case, a less reservoir of water would be required. There have been those in the Christian church, who have held to immersion as the mode of baptism, who have at the same time believed it to be according to the will of God, that they should extend the ordinance to their children. To entertain doubts whether sprinkling be the proper mode of baptism, does not therefore necessarily imply the least doubt concerning infants being the proper subjects.

Though it is calculated, in these essays, to confine our attention to the proof which the scriptures appear to furnish in favor of extending the ordinance of baptism to the seed of the Church, and leave it for others to discuss the mode of administration; yet I propose, in the present number, to suggest a few thoughts, which I hope may, at least, serve to redeem from ridicule that mode which is in common use among those who practise baptising their infants. It is noticeable that our brethren, when speaking of our practice, often denominate it *Infant Sprinkling*, instead of *Infant Baptism*. This they seem to do to degrade it; as though the sprinkling of water upon the face, were too puerile and contemptible a transaction, to be considered a holy ordinance, or treated with any reverence. Why then, I ask, does not the phrase, "*Blood of sprinkling*," give them a diminutive idea of the atonement? And when it is said concerning the Saviour, "*So shall he sprinkle many nations*:" and when the God of Israel is heard to say to his people, "*Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you*;" why does it not give them a diminutive idea of the cleansing? But I presume, in these cases, that this mode of cleansing does not make them think lightly of the effect produced. The phrase, "*blood of sprinkling*," when understood to be the blood of the Son of God, leads our minds to contemplate an infinite atonement, as much as if it had been called *the blood of immersion*. So when the God of Israel promises to *sprinkle* clean water upon his people to make them clean, we picture to our minds as great a moral change as though he had promised to immerse their whole bodies in water. And when the prophet describes the conversion of the Gentiles to Messiah, by foretelling that he should *sprinkle* many nations, we are impressed with the magnitude of the benefit they derive from him, as much as if it had been foretold that they should be cleansed by immersion, or any other mode of washing. The baptism of the Holy Ghost is emblematically represented by water poured out, or shed upon us; and does this give us a more diminutive apprehension of the moral effect of divine influence, than if it had been illustrated by a river, or even an ocean of water, into which we were to be all over plunged in order to our cleansing.

The water of separation, which was constantly kept in the church of Israel as the stated medium of ceremonial purification, was evidently designed to shadow forth the atonement made by the death of Christ, and also its effectual application by the power of the Holy Ghost. It was composed of the ashes made by the burning of a heifer, together with cedar wood, hys-

sop, and scarlet wool, put into a quantity of pure water, taken from a running stream. The ashes, thus produced, represented the atonement; and the pure running water, the cleansing influences of the Holy Spirit. Both these must be united to effect a purification from sin: and when united they are sufficient to cleanse from all sin. And yet this water of purification, which emblematically represented all that by which sinful men are purged from dead works to serve the living God, was never applied to the unclean in any more copious way than by sprinkling. See Num. xix. David manifestly alludes to this water of separation, in the 51st Psalm, when he makes this petition, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." At this time he felt, if ever, the need of a thorough washing; yet he asked for nothing more than to have the water of purification sprinkled upon him with the hyssop branch. The thing which was represented by this sprinkled water, he felt assured was sufficiently efficacious to make him whiter than snow.

It is worthy of remark, that wherever, in the scriptures, the medium of purification, whether it be blood, oil, or water, is applied by one person to another, (the Christian ordinance of baptism being laid out of the question,) to denote a spiritual cleansing, it is, I believe, invariably by a *partial* application. The unclean person had the blood *sprinkled* upon him by the priest who was appointed to cleanse him: or he had it touched upon the great toe, the thumb, and the ear of his right side. On these same extremities of the body, and also on the head, the oil, which denoted the influence of the Holy Spirit, was dropped and poured. The water of separation was by a clean person *sprinkled* upon the unclean: and when an entire washing of the body took place, the unclean person is said to do it himself. In Num. xix. 19, it is said, "He shall wash his clothes, and *bathe himself* in water." In the law concerning leprosy, which is contained in the 13th and 14th chapters of Leviticus, when the priest officiated in cleansing the leper, it was thus commanded: "And he shall *sprinkle* upon him that is to be cleansed from his leprosy, seven times, and shall pronounce him clean." To this another injunction was added: "And he that is to be cleansed shall wash his clothes, . . . and *wash himself* in water, that he may be clean." When the priest cleansed the leper, he had his clothes on; but when the leper cleansed himself, he had them off; which is made evident, by its being said, that he washed his clothes, and also that he washed himself. Among all the prescribed cleansings of the Old Testament, I can discover no instance in which a significant, or what may be termed a sacramental washing, performed by one person on another, was any thing more than a *partial* application of water, or other medium of cleansing: nor any instance in which an *entire* washing was performed, without having the body unclothed. In the New Testament I do not recollect but one instance of emblematic washing, performed by one person on another, besides Christian baptism, and the Jewish purifications; and that was done by the application of water to but a part of the body. I refer to the case of the Saviour's washing the feet of his disciples. On this occasion he said, "He that is washed needeth not, save to wash his feet, but is clean every whit."

I do not say that all these examples to which I have referred, both in the Old and New Testaments, will establish sprinkling, or any other partial application of water, to be the mode of Christian baptism, (and they have not been adduced for this specific purpose;) but they must be seen to be amply sufficient to establish such things as these: 1. That sprinkling, or other partial application of water, is significant, very significant to represent a spiritual purification. 2. That such a partial application was once prescribed by God himself, for this very purpose. 3. That even in

the New Testament, a partial application of the emblematic cleanser is spoken of as sufficiently significant. 4. It is wrong to speak *contemptuously* of Infant Sprinkling, as though this mode of baptising made no proper representation of the thing intended. The divine institutions which have been referred to, ought at least to protect our mode of baptising from being had in derision.

But perhaps our brethren will say, that they have not meant to ridicule our mode of administering the ordinance, as being in itself puerile and insignificant; but that they have meant merely to say, that *sprinkling* is not *baptism*. By this they intend to assert, that baptism is immersion, and nothing else. But surely those of our brethren, who are acquainted with the original scriptures, must be convinced that the New Testament writers use the Greek words for *baptise* and *baptism*, with such a latitude as to imply washing in different modes. That washing which is effected by the *pouring out*, or *shedding down*, of the Holy Spirit, is called the baptism of the Spirit. "By one Spirit are we all baptised into one body." The Greek words for *baptise* and *baptism* are made use of, Mark vii. 4, where an immersion of the whole body, or the thing to be cleansed, cannot reasonably be supposed: "And when they come from the market, except they wash (Greek, *are baptised*,) they eat not. And many other things there be which they have received to hold, as the washing (Gr. *baptism*,) of cups and pots, brazen vessels and tables." This washing, which the Pharisees practised when they came from the market, before they ate their meals, it appears by the preceding verse was nothing but the washing of their hands; and yet *they*, their whole persons, are said to be baptised. The Pharisee, who invited our Lord to dine with him, marvelled that he had not first washed (Gr. *been baptised*,) before dinner. Luke xi. 38. Surely he did not marvel that he had not plunged himself all over into water before he ate his dinner. The divers washings (Gr. *diaphorais baptismois*,) spoken of, Heb. ix. 10, seem to be illustrated in the subsequent part of the chapter. In the 13th verse, one of these divers baptisms appears to be introduced, when the apostle says, "For if the blood of bulls and of goats, and the ashes of an heifer *sprinkling* the unclean, sanctifieth to the purifying of the flesh." A little further on, another of these divers baptisms is instanced: it is the case of Moses, cleansing the people of Israel, after he had given them the law. "He took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and *sprinkled* both the book and all the people." If this is one of the divers baptisms, it will follow, that when he *sprinkled* the people he *baptised* them.

If the New Testament writers use the word *Baptizo* and its derivatives, to describe a *partial* washing, (and that they do use them so is, I think, indisputable,) why should our brethren deny us the liberty to use the word in this sense? When one of their elders, in the administration of the ordinance, says to the subject, "I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost," he means the same as, "I dip or immerse thee," &c.: but when one of our's, in administering the ordinance, says, "I baptise thee," he intends no more than to say, "I sacramentally wash thee," without meaning to specify, by the word used, the manner of washing. We profess to overlook the manner of washing, and fix our eye on the moral cleansing which it is intended to signify. I do not say that no consequence is to be attached to the mode. If the Saviour has prescribed a particular mode in the application of the sacramental water, it is our duty to comply with his requirement. But since the Greek word is used in a large sense by the inspired writers themselves, to express different modes of cleansing, we ought not to be considered by our brethren, however sure they may feel that their's is the right mode, as having no right to

use the word *baptise* in application to this holy ordinance as we administer it. And their feelings ought not to be tortured when they hear us call sprinkling and affusion *baptism*; for it is scriptural to call such washings by this name, whether they be the very mode in which the Christian ordinance is to be administered or not.

I know that some of our Anti-pædobaptist brethren view our mode of administering this ordinance to be insignificant, because they suppose baptism to be expressly designed to represent, and as it were commemorate, the burial and resurrection of Christ. We do not view it at all in this light; but as being wholly designed to represent a spiritual cleansing. "I baptise you with water," said the forerunner of Christ, "but he that cometh after me shall baptise you with the Holy Ghost." This was as much as to say, "My baptism with water is a figurative representation of His baptism with the Holy Ghost." "Can any man forbid water," said Peter, "that these should not be baptised, who have received the Holy Ghost as well as we?" From this it appears, that their baptism with water was designed to make an external representation of what was inwardly wrought in their hearts by the Holy Ghost. The same appears from the address of Ananias to the converted persecutor: "Arise, and be baptised, and wash away thy sins." As far as the figure of a burial and resurrection represents the renovation of the heart, it illustrates the thing designed by baptism; and so does washing, and every other figure which represents the same moral change. I can see no particular reason that baptism should be administered in such a manner as to represent a burial and resurrection, any more than that it should be administered in such a mode as to represent a birth or a creation. Baptism with water represents a change of nature; and this change is illustrated by a great variety of things; such as the cleansing of a filthy object, a natural birth, a creation, a resurrection from death, a deliverance from prison, the removal of blindness from the eyes, the turning from a wrong into a right path, &c. Baptism more particularly illustrates this change under the figure of cleansing a filthy garment or other filthy object: but as this change, which it points out, is illustrated by other things, baptism does, in some sense, bring all those other things into view; and among the rest, it brings into view a resurrection from death to life.

Having shown that the *mode* of administering baptism has no necessary connection with that part of the controversy which relates to the proper *subjects* to be baptised; and having shown that *sprinkling* is not an unmeaning and contemptible mode of sacramental washing; and also, that we are authorised by the scriptures to call this mode by the name of *baptism*; I propose in my next communication to come more directly to the main subject which I had in view when I commenced these numbers. And may the Spirit of truth guide both the writer and his readers into the truth in relation to this subject!

ISAAC.

MAUMEE MISSION.

Last week the friends of Missions were called upon to sympathize with the suffering missionaries at this station. The information then communicated from letters dated 22d Oct. was gloomy, so far as the health of the family was concerned. Mr. King, the interpreter, and of the Ottawa Tribe, is now in Washington county, direct from the Mission. He states that the family are all recovering their health, though some seemed nigh the gates of death. Sixteen scholars have assembled, several of whom had not attended before. Among these is the son of Nawash, a principal and very influential Chief of the Ottawas, whose opposition to the mission at first, and indifference on

the subject of religion and education till lately, have presented no small difficulty to those who have been laboring to improve the condition of that Tribe. His councils and example have been extensively regarded in other things: what may be expected when such a chief sends his only son to a Christian school? The prospect of increasing the school is such that the Missionaries have requested that something for substantial clothing be sent out as soon as practicable, coarse flannel, linsey, and cloth.

The Ottawas, Seneca, and Shawnees, in that part of Ohio, have joined with the Wyandots in expressing a more decided opposition to the use of spirituous liquors. These four nations have almost resolved themselves into a "Society for the promotion of temperance." But can this strong man armed be dispossessed of his strong hold on Indian habits without the interference of something more powerful than Indian resolution? At a general council of the four nations near Sandusky in August last, the Wyandots proposed that all should open a door for missionary operations. The other three declined taking decisive measures on this subject till they had sent down the talk to other branches of their tribes at a distance, who were not present nor represented on this occasion. Then they would be prepared to answer decisively, at a council to meet in the same place at the end of nine months. Though this is all but the doing of Indians, and may pass away as the early dew, yet Christians should pray that it may become a serious matter, like the affair on Mars' Hill.

Pittsburgh Recorder.

The Trustees of the Theological Institution at Andover, have made an alteration in the plan of government, by which the office of President has been created. The Rev. Dr. Porter, Bartlett Professor of Sacred Rhetoric, has been appointed to fill the office, and has entered upon the discharge of its duties.

Obituary.

In this city, on the 7th inst. Mr. Daniel C. Carew, aged 25; on the 9th inst. Mrs. Hannah Cutler, aged 84, relict of Mr. Richard Cutler; on the 10th inst. Mr. Horace Beach, aged 39.

At Northford, Oct. 21st, Mr. Wm. Y. Wheaton, aged 42.

At Wallingford, on the 18th, ult Miss Abigail Culver, aged 54; on the 23d, Mrs. Jerusha Merriman, 86, widow of the late Elisaph M.

At Middletown, Miss Harriet Tompkins, aged 15, daughter of Mr. Abel Tompkins, of Southington.

At Salem Mass. Mr. Simeon Noyes, aged 69: he was a soldier of the Revolution, and was in eight general engagements.

At Brookfield, after a long illness, Capt. William Meeker, aged 45.

At Reading, Peter Sanford; Esq. aged 70.

At Brewer, Me. on the 3d ult. Dr. Elisha Skinner, aged, 73, formerly of Mansfield, Mass. He was a surgeon in the Revolutionary war.

At Norfolk, Va. Mr. Martin Oster, aged 82, Ex. Vice Consul of France for the State of Virginia, and a Chevalier of the Legion of Honor. Mr. O. was the first representative of the French Government who came to this country after our separation from Great Britain, being deputed to bear to the Continental Congress the recognition by France of our national independence.

Poetry.

From Pollock's Course of Time.

THE DYING MOTHER.

She made a sign
To bring her babe—'twas brought, and by her
placed;
She looked upon its face, that neither smiled
Nor wept, nor knew who gazed upon't, and laid
Her hand upon its little breast, and sought
For it with look that seemed to penetrate
The heaven—unutterable blessings, such
As God to dying parents only granted,
For infants left behind them in the world
"God keep my child," we heard her say, and heard
No more, the Angel of the Covenant
Was come, and faithful to his promise, stood
Prepared to walk with her through death's dark vale.
And now her eyes grew bright, and brighter still,
Too bright for ours to look upon, suffused
With many tears, and closed without a cloud
They set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of Heaven.

THE ANNALS OF THE POOR.

From the Report of the Standing Committee of the Boston Howard Benevolent Society.

"I was called, says a member, to visit a family at the north part of the city, in the month of December last. I found it to consist of a mother with her four miserable children, tenanted the ground floor of an old building at the head of a wharf—the father at the Hospital. The water had flowed into it and covered the floor to the depth of about six inches—and the shivering children were seated upon a board, which had been raised above the water, by the side of the wall. They were entirely destitute. Deeply touched were my feelings at this spectacle of poverty and suffering, and I afforded them the succor they then needed, and procured for them soon after a more comfortable abode."

Says another of the Committee, "one cold morning in January, a female came to my store with the request that I would call upon an aged widow, who was sick and suffering from cold. In the course of the day I called. She had just risen from her bed, and was sitting, shivering, beside a few expiring embers. I asked her how she did: 'sick, quite sick, and very destitute.' Have you no wood? 'No, not a stick,' was the reply. Here then, said I, is an order for some, telling her at the same time where it could be procured. 'Sir,' said she with much emphasis, 'who sent you here?' I told her the person who called on me was a stranger. Raising her hands, she exclaimed with emotion, 'Sir, I have been in prayer all day to God, that He would put it into the heart of some kind benevolent person, to send me some wood; and here,' said she with increased emotion, 'He has sent you. O, Sir, God is very good to me,—He always answers my prayers.' What heart does not feel that it is more blessed to give than to receive."

DIVINE FORGIVENESS.

The disciples thought, if they forgave an offending brother seven times, they should exhibit such a forgiving temper that all the world must wonder at it; though even *that* few of Christ's disciples come up to. But seventy times seven is nothing to the boundless mercy that spares and pardons us. When we apply to a fellow creature that we have affronted or injured, we endeavor to palliate the offence as much as possible, and make that our principal plea. It is only in our applications to heaven, that we are encouraged to say, "Lord, pardon mine iniquity, *for it is great.*"

THE ALPINE HORN.

The Alpine Horn is an instrument constructed with the bark of the cherry tree, like a speaking trumpet, and is used to convey sounds to a great distance. When the last rays of the sun gild the summit of the Alps, the shepherd who dwells highest on those mountains, takes his horn and calls aloud, "*Praised be the Lord!*" As soon as he is heard the neighboring shepherds leave their huts and repeat those words. The sounds last many minutes, for every echo of the mountains and grotto of the rocks repeat the name of God. How solemn the scene! Imagination cannot picture to itself any thing more sublime; the profound silence that succeeds, the sight of those stupendous mountains, upon which the vault of heaven seems to rest, every thing excites the mind to enthusiasm. In the meanwhile, the shepherds bend their knees, and pray in the open air, and soon after retire to their huts to enjoy the repose of innocence.

AMERICAN SUNDAY SCHOOL UNION.

The friends of this Institution are respectfully informed, that at their Branch Depository, in the city of New-York, in the American Tract Society's House, No. 140 Nassau-street, are constantly kept on hand every requisite for conducting Sunday Schools, and a large assortment of books for *Sunday School Libraries*, and suitable for *youth generally*; also, Primers, Spelling Books, Testaments and Bibles, all the standard Catechisms, with the Psalm and Hymn Books ordinarily used; all of which will be sold at reduced prices.

The books published and sold by the American Sunday School Union are selected with great care, and may with safety be put into the hands of young people. Parents, instructors of Schools, and Sunday School Teachers, are respectfully invited to extend to this institution their patronage. Booksellers and country merchants may be supplied to almost any extent, to whom a liberal discount will be made. The "*Youth's Friend*," at 25 cents per annum, a useful and pleasing periodical for children, with numerous cuts, will be delivered to subscribers on the second Saturday of every month.—The American Sunday School Magazine at \$1 50 per annum.

A. W. CORREY, Agent.

papers friendly to the S. S. Union will please give the above notice a few insertions.

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